/3 cont./

133 The Indian makes full use of the valleys, laying out his
132 field with its own fence; his cow also grazes there, with her
311 calf running and playing across the level ground, and the wild animals live everywhere there, the dauntless foxes, the inoffensive anteaters, and the timid little deer /cervuelos/, while the monkeys seek the woods and the brambly, craggy ground of the hills to entertain themselves in raucous clamor, and the condors love to soar through the air to an extraordinary height, even considering that they launch themselves from the peaks of the highest hills.

133 While the ridges run from north to south, the course of the rivers is quite capricious: they run to the north, regress southward, direct themselves eastward, advance intrepidly westward, but the dominant course of them all as far as the pampas of the Gran Chaco is from west to east, overcoming every difficulty set in their way by the ridges, from which they leap with an extraordinary din, such as at the "Pirapo" (cataract of the fishes) or the waterfalls of the Pilcomayo and Parapiti rivers.

In the land of the Chiriguano, torrents and streams abound; more numerous are the rivulets which quickly lose their waters because within a few kilometers they run into endless sandy areas. If the hidden water should fail to appear occasionally in the ravines, which are small arroyos in origin, life here would be all but impossible, since places like Yvu, which without having a river or anything similar, possesses abundant and excel-
312 lent water, are numbered. The springs which appear in the beds
• [157] of the torrents are of the greatest benefit in those places where there are no lakes or ponds, for the Indian, because of his laziness, is not capable of building artificial lakes for his water
[164] supply. In Ibatiqui, for instance, not long ago there was a group of some 150 Chiriguano families; they could have made a lake in order to have such a necessity, but neither did they do it nor will they on their own initiative, and they go five kilometers to get it or at least there is the Chiriguano woman with her jug waiting for the forming of the drops which exude from the western slope, from which comes the name "Ibatiqui," the stone that drips.

FW

151 RJ 15 [133]

The banks of the Pilcomayo are difficult for the opening of canals because they are quite high, but it must also be admitted that the Indians do not concern themselves with progress, are not ambitious like the whites who have settled on its banks; the latter also, because of being few, poor, and of limited means, almost all prefer to get rich with little work and little outlay of money, for which reason they devote themselves to raising cattle and hogs, which thrive without much care or expense.

133 The Pasaipti is the second river named; it contains less water than the first and in Fomahambe, where it begins, it is very insignificant, but ten leagues farther, or after it has crossed Curi Ridge, it already begins to be respectable, and in front of the town of San Juan del Piray it appears as a ferocious beast ready to do battle with a weaker adversary, like the Armado River, whose waters it stops or makes recede, just as a lackey halts in the presence and at the sight of his master.

This river runs from west to east with few digressions as far as Mariqui in Pasaipti Canton, whence it goes north and from its beginning it crosses the central part of Chiriguano country. In San Juan del Piray the river is some 12 leagues from the Pilcomayo; both rivers could easily be joined to make them one, for which there was once a project, but it would cause much harm to agriculture, especially in Cuadillera Province, and the Pilcomayo would have the slight advantage of an increase in flow which would perhaps make it navigable from Villamontes to the Encon.

In San Juan del Piray the Pasaipti River receives as tributaries the Armado and the Piray rivers, and beyond San Pablo de Huacareta the waters of the river of Sauces and several others join it. Thus the Pasaipti is a river of some consideration, and its bed is very dangerous at nearly every crossing because of the absolute lack of stone, especially from the Missions of San Antonio and San Francisco to Ivao Canton.

/15 cont./

433 241 sweet potatoes; cotton grows everywhere, tomatoes and garlic mature the year round, and in the gardens lettuce, cabbage, cauliflower, and peppers create the beauty of a spot, without taking into account the gastronomic advantages. Even the peach trees would yield fine fruits, but they suffer much from the black butterflies, which damage them before they ripen.

Without work the land will produce only brians and brambles, and /16/ as long as there are only Chiriguano and cattle ranches here, progress will be slight and the population sparse, because the Indian has no ambition, and life is relatively inexpensive; the whites prosper by taking good care of their livestock, and no greater fertility can be obtained from the land because the holdings of a few families are very extensive and do not facilitate the residence of numerous renters, who do not always give good results nor do all come or ask to rent for farming alone. All of them want to get rich easily and quickly, and the best way is to raise stock, the result of which is that great areas of brians and brambles exist.

[57] [A] [15]

Flora

13 In the course of this hasty description I have noted that in Chiriguano country atmospheric changes are very sudden, but it has been noted that the region is quite fertile when it is watered by the rains or by irrigation ditches, because small rivers are plentiful, particularly in the mountainous region, and an occasional river of some size bathes the adjacent territories with its abundant waters.

There are many hills, pampas, and valleys, and for this reason every kind of climate may be found in this territory. [37] There are in fact oppressive heat, intense cold, and a temperate climate, thus making it possible to find land for every product from the lowly gourd to the savory chirimoya, from the ubiquitous maize to wheat, rice, and barley, from the mulberry /mora/, which grows spontaneously, to the rich grape, whose bunches reach weights of three and four libras.

/115 cont./
obtain the participation of his people when some work of public utility is ordered.

Dominant among the Chiriguano are idleness, inconstancy, intemperance, thievery, infanticide, abortion, and even suicide, which is generally committed by the women. They only work when it is necessary and when they are overcome by want; then they will sweat in order to eat, and then with all humility they appear at the house of a Christian and deliver themselves into his charge with the whole family. But if near the carai /sic; see caray, p. 157/, they find another of their own race who might favor them, even though it be disadvantageous, they do it, because they abhor the one whom they consider the author of their misfortunes or of their captivity. Therefore whenever they speak of the carai, they append the adjective pochi, bad, perverse, tyrannical, rascally, etc.

They learn very easily everything that is taught them, especially music, for which they seem to have been born, but their fickleness ruins it all; they are not set in their ideas nor do they worry much about any loss, even that of their honor. Temperance is not even known by name, and drunkenness is glory, and for that reason in years of plenty, there are continual orgies in their towns. Thievery and cattle-stealing are relatively recent; they were not common formerly, and the cause is probably that of bad example. In certain areas young cattle disappear from sight, and they are so united that the facts are not easily uncovered. Only after /116/ some time has passed or because of enmity will some fact come to light (1).

1. In their peaceful denunciations they urge great secrecy so that the authorities will not make public their names, out of fear that the person informed upon may take revenge with the use of poison or witchcraft, and, if the crime is not proven, the authorities can do more than reprimand and admonish.

/123 cont./

Aptitudes

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•157 It cannot be denied that laziness is innate in the Chiriguano Indian, but, when compared with the Toba, Mataco, and other tribes, I assert that they do a great deal or even too much. They need a guide, they need to be watched over, but when this is not lacking, they are hard working. The whites
464 in the regions inhabited by these Indians do not know of any other laborers. All the towns of Cordillera, Azero, and Gran Chaco have been built with the energies of the Chiriguano. With these same laborers are sustained the agriculture and cattle raising of these provinces, and even by means of them are the national roads of these regions kept clean and open, as well as those from one canton to another, the one from Yacuiba to Santa Cruz and the one from Taperilla. The Chiriguano laborers began and are continuing the work on the Azero bridge, /124/ and many of them are still working on the Bermejo River close to where it arrives at Yacuiba (1).

1. A private enterprise composed of Don Braulio Zapata, corregidor of Carandaiti, the subprefect, Don Ramón Menduiña, and other well-known and rich men of the same town is organizing an expedition to the fields of Cayuguari to found a fort there and to conquer the territory. The subprefect plans to open a cart road, with the help of the Chiriguano cacique, Mandepónai, and his soldiers.

797 The paternal rule of the missionaries has managed to make the Chiriquano much more docile; it has succeeded in building towns and large centers of population around the Cross; there is not one of the towns of those who live in complete ignorance of Religion that can be compared with them. The Missionaries have succeeded in building magnificent churches, great teaching establishments, comfortable and airy houses, workshops for arts and crafts. They have managed to implant the teaching of

/124 cont./

797 Religion, that of reading and writing, and even the art of musical chords, which is only seen in the great centers of the world (2).

[533]

2. In the Potosí missions there are four music bands, and in those of Tarija, two.

The history of the Tarija missions is glorious in all of its pages. The reader can consult, whenever he wishes, the one of the Colegio of Potosí in its two epochs as well. This will cast a brilliant light upon the matter, and the traveler can say nothing to contradict it when, ecstatically, he contemplates the grandiose, strong, and well-planned edifice of the Santa Rosa Mission, that of the elevated Machareti Mission, that of the old or semisecular Tarairi Mission, and the one which, as though by enchantment and with order, is being built in the mission of San Antonio del Parapiti Grande.

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●157
177 All of this shows that the Chiriguano, in spite of his indolence, is docile, and with gentleness and a little strictness at the same time he will do whatever the white and the missionary wish him to do. It finally demonstrates that, though he does have his vices and defects, certain human virtues are not lacking. It shows that it is necessary to educate his nature by teaching, with civilization, as the carpenter with his plane smooths a piece of wood if he wants to make the job elegant, or a blacksmith with his file smooths the rough iron until he has made a key, a lock, or any other object.

/125/

Philanthropy

577
829 To end this third chapter and then pass on to deal with Chiriguano religion, I am going to say in passing that they are very compassionate with the unfortunate. If one of them suffers the harshness of imprisonment, they all make every effort to ask that he be freed and will even sacrifice whatever they may
[136] have to obtain it. If someone is sick, he is visited by many; if one is left an orphan, all are his fathers, mothers, grandparents, and brothers and sisters, or at least they are his uncles and aunts or brothers-in-law and sisters-in-law.

/159 cont./
In the village of Cuevo alone 60 out of 200 persons died within a short time. I visited the 140. They were as gay as ever. Spirits and beer were consumed in quantities.

Father Bernardino was never given credit for this work, but rather the medicine men, who had bewitched the sickness so that it would not come to Ivu. The white colonists, too, occasionally had the medicine men come in order to /Fig. 78 appears here/ drive away the sickness. They did not believe in the vaccine either.

With Ivu as the starting point, I made a trip into the

Fig. 77. Clay vessel made by the wife of the Chiriguano chief Maringay. 1/6.

Igüembe valley, in order to visit the Chiriguano chief Maringay. It was a charming ride on horseback up on the high crests and down into deep valleys, through an often grandiose, colorful landscape. These valleys are poor in forests. Only in a well-protected ravine in which a brook trickles forth is the vegetation luxuriant.

I soon became very good friends with old Maringay. The old man was conservative, clung to the old customs, and felt that the Indians should be on good terms with the whites, but should preserve their old habits and customs unchanged. His village was extraordinarily interesting and very rich in old, fine things.